

June, 1951

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The Holy Trinity

By Albrecht Dürer
(1471 - 1528)

The Holy Cross Magazine

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1951

The Catholic Family

BY GRIEG TABER

BE it understood at the start that the Catholic family is in a very real sense a glorious adventure for our Lord and Saviour Jesus Christ. Parenthood, with the bringing of children into the world, is a holy thing. Saint Francis of Sales has so wonderfully expressed it: "The purpose of parenthood is to people the earth with workers of God and to fill heaven with saints." Could any vocation be of greater worth?

The family must be very dear to the Sacred Heart of Jesus. It was He who created the family to its original type. It was based on a relationship that is holy and permanent and at the same time monogamous. Our blessed Lord raised the concept from which the family springs to the dignity of a Sacrament and thereby elevated the family to the lofty level of the supernatural.

It must break His heart as He beholds the modern world, under the pressure of so-called civilization, frustrating His holy

purpose for the family. This frustration has reached such a stage in some places that family life has been actually destroyed. In many places the normal Catholic family is little more than an ideal. It is with the normal Catholic family that we are chiefly concerned in this article.

Now Catholic Christians will make little progress in witnessing in this modern world to the true family ideal unless they recognize first and foremost that the family is holy and that it exists for a holy purpose. It is holy for the simple reason that it is privileged to hold as its chief function the cooperation with Almighty God in the procreating of children. These children are to be the children of God by adoption and citizens of His kingdom here on earth and in heaven above. It is perfectly natural to expect that the union of husband and wife which establishes this holy, family unit should be broken only by death itself.

A fact that is too often ignored is that the end or purpose of the Christian family is

salvation,—salvation of parents and salvation of children. The Sacrament of Holy Matrimony is administered to the bride and groom that as husband and wife they may have the grace to keep in the way of salvation and to keep their children in the way of salvation. No one would doubt for a moment that grace is therefore a necessity and no mere passing luxury. Thus in the Sacrament of Holy Matrimony the sanctifying grace already received by each spouse in Holy Baptism is increased immeasurably for the new duties of parenthood. After all, marriage is not a question of mere compatibility but it is a call for the "working out" of the salvation of husband, wife and children.

It would be idle to expect marriage to end with salvation unless it begins and continues on the basis of love. This does not mean mere love of the senses or the sentimental love of a posed romance. No, it means reasonable love, sacrificial love, which is the driving power to compel each spouse to seek the welfare of the other

and both spouses to seek the welfare of a children born to them. Marriage almost inevitably brings about a revelation of character that neither husband nor wife could visualize during courtship or honeymoon. Both are inclined to behave ideally during courtship and very probably during honeymoon. It is later when husband and wife especially need the grace to understand and appreciate and make allowances for qualities in each other hitherto not apparent and a the grace to raise children to become saints with which earth and heaven must be peopled. The rearing of children involves many a trial, but so does the companionship of husband and wife as each reveals the other qualities less noble than those which appeared on the surface during early acquaintanceship.

The sanctity for which we long is shared by the Infinity of God.

—Bishop Frank West

All of which reminds us that the home is a school for both parents and children. It is a school in which the discipline which real love requires must be observed as the discipline strengthened by the grace of God. In the home all characteristics, good or bad, stand out in bold relief. Without the courage and love to look at such bold realities members of the family escape from the home as cowards or live in the home as battered rams or resembling an Achiak sulking in his tent.

The family is the basic unit in society. Where family life is weak society is weak. Indeed the nation or the Church, for that matter, is as strong or weak as its family life is strong or weak. We might as well admit that for either the nation or the Church to flourish family life must flourish. Actually the family unit is the most important unit in society for the simple reason that within this unit only can the individual character be made strong and developed fully. This explains the fact that with very few exceptions you can judge family life by the individuals that are products of this family life. This too explains the fact that practically all educators and



THE RETURN FROM EGYPT

By Peter Paul Rubens

(Courtesy of the Metropolitan Museum of Art)

l workers agree that the family is the longest influence in the development of the individual. This is why most discussions these modern days on the delinquency of children end up in discussions on the delinquency of parents.

There are grave dangers in the modern world that presage the overthrow of the family as the basic unit in society. In some parts of the world the State is exalted at the expense of the family. Children become the property of the State, indeed the tools of the State. They are mere cogs in the State machine. Not only the children but the parents as well come under the direct control of the State. In much of the world divorce is made easy and indeed it is urged by those who have no patience with maladjustments in society, most of which are temporary. Adjustments to our blessed Lord and His family will be completely left out of the reckoning. Then again, far too commonly the belief upheld that families should be not so small as to entail no sacrifice. The word *luxury* becomes *necessity* and children must not be added to the family if such additions will mean a more modest home, no fur coats, no annual new car, and no assurance of "keeping up with the Jones." The rapidly increasing number of women in industry is also responsible for the mini-izing of family life. Only where there is a real need should the presence of women in industry be justified if we are to have wives and mothers who alone can properly build a proper home life.

In order that a well-rounded picture may be set forth of a normal Catholic family, even in this ultra-modern world, it might be well to examine the parts played by the members of the family,—the father, the mother and the children. The father, and no apology is offered for this statement, is the head of the house. This is what the Church has ever taught, going back to Saint Paul's forceful affirmation of the father's position in the household. A head is a postulate in any well-ordered unity of society—the state, the diocese, the parish, the business concern, the factory, the college, the school—name what you will. And too is a postulate in any well-ordered

Men's Retreat

The annual retreat for men who are members of the Confraternity of the Christian Life will be held again this year at the Monastery at West Park from Friday afternoon, June 22nd, through mid-afternoon of Sunday the 24th. For reservations please write the Director, C.C.L., Holy Cross Monastery, West Park, N. Y.

family. There can be no peace without order and there can be no order without authority. Some person, not some document or agreement, must exercise that authority. The father is by nature superior in physical strength and ordinarily he is more stable emotionally. It is proper that he should exercise the authority in the household and authority there must be. It is fitting too that the father should be the head of the house since it rests upon him to supply sustenance and shelter for the family. As head it rests upon him to take the lead in providing guidance and a central influence in the family life. When the children argue with their mother and make excessive requests and she calmly says "Ask your father," his word (uttered after wise and private consultation with his wife) should come forth as the final authority. Children may not like this authoritative word but they will respect it.

Now the father if he is really to be the head of the house must come home at night, to put it frankly, and love to be with his family. His responsibility must be shouldered and not exercised *in absentia*. He needs to know his children and they must be allowed to know him if he is to lead them. Too often a father comes home merely to bring his pay envelope wherewith to support the family. He needs to come home to bring loving and wise leadership. He should set for his children a wholesome example not merely as a good sport and generous provider but as a good soul, supremely interested in giving of his time and his very life for them.

To maintain that the father is to be the

rightful head of the house does not mean that the mother is to be dominated by her husband and to render blind submission in all things, yielding to his every whim and fancy. His leadership brings responsibility and not license. Husband and wife enter into loving partnership. Trustfully they work out together a policy for the household. As lovers they sacrifice for each other. However, the policies are enunciated by the father with authority, since somehow somewhere there must be an end to family disputes, other than bitterness and the hatred fanned by this bitterness. True, it occasionally happens that the mother in an emergency should take the lead for the sake of the children. Such an emergency occurs when a father is a brutal tyrant or what is sometimes just as bad, a passive Mr. Milque-toast.

The mother, God bless her, is normally the greatest influence in the home. She it is who has practically twenty-four hours of duty. This duty involves not merely the raising of strong and healthy children, but the providing of moral and religious training as well. It is the mother who gets closest to her children and sacrifices most for them.



BUST OF ST. JOHN THE BAPTIST

By Andrea della Robbia

(Courtesy of the National Gallery of Art, Washington, D. C.)
(Mellon Collection)

She does not rid herself of her children always sending them away with an impatient "Go away, don't bother me!" She ministers to their bodies, yes, but what is more important to their souls. The mother takes care to see to it that religion is a natural part of the life in the home. Her children are accustomed to seeing sacred symbols about the house—crucifixes, statues of Our Lady and the saints, holy pictures and holy water.

Above all, the Catholic mother very early teaches her children to pray. She encourages them to talk to God quite naturally in their own words. She helps her children in their prayers to clear the atmosphere of their sins by confessing them and telling God of their sorrow for them. She encourages her children to seek help from God, not to sin again but to become saints like the Christian heroes of every age. She reminds them to pray for others, to express their love for Jesus and His blessed Mother, and to say "Thank you" to God for every blessing. When they are old enough, the mother takes her children to church to visit Jesus in the Tabernacle and to wonder about His house. She further gives them a richer and richer setting to their religious life as she reads to them Bible stories, teaches them simple catechisms and talks to them quite naturally about God and the saints.

Many a child's religion is spoiled when it is put on exhibit when he prays. (That is why even in churches children's corner altars and children's ecclesiastical contraptions should be avoided). In the home how often a mother will say to her husband "Now you must go upstairs to hear the children's prayers before they go to bed." What is even worse a mother will too often perhaps invite house guests and friends and neighbors to see her children's prayers. If the father or any visitor will pray naturally with the mother and children, this is commendable, but children at prayer are not on exhibit any more than grown-ups at prayer are on exhibit. No one save God needs to hear the children's prayers. After all they are addressed to Him. To repeat to others cute expressions used by children in their devotions bo-

closely on the sacrilegious. No, pray children, but in the name of God do not shun them at their prayers.

Now we come to the consideration of the children in the Catholic family. Let it be the first of all that each child is different from any other child and that no child re-entirely according to any pattern set forth in any book on child training. You see every child is a unique individual,—a unique combination of conflicting elements. The duty of any parent is to try to discover what is the motive of the child which lies behind any fairly important action. Such an action may spring from love or malice or weakness or ignorance or fear or imitation or what not. Discovering the basis for the action is important for only then can the parent intelligently "bring up" the child. If the basis be malice, the child should be punished; if it be love, the love of the child should be encouraged into reasonable channels; if it be fear, an effort should be made to dispel the fear; if it be ignorance, help-instruction should be offered; if it be imitation, such should be guided into proper channels; if it be weakness, encouragement helps to increasing strength should be offered. In other words, parents should deal with gentleness and yet with zeal to solve the conflicts and to increase the virtues which they find in their children.

Children in the home have their responsibility. They are to render to their parents filial love and respect and obedience until they reach their majority or marry. Then they will continue their loving attentions and even financial support when a support is actually needed. These things are the children's return for the sacrifices that have been generously made by their parents in the years of up-bringing.

Children should always be encouraged to have their part in the life of the family, living in its responsibilities and duties. Each child in the home should have a job. Each child, even in the trying *why* stage, should be encouraged to ask questions and should have his questions answered. Children should be encouraged to take a part in general family conversation, though they should never be licensed to monopolize



this conversation or to out-shout anyone else trying to put in their two-cents worth. Egotism and self-love should always be frowned upon.

Would to God that every Catholic family would think of the Holy Family of Nazareth—Jesus, Mary and Joseph,—as the model for family living. In that blessed family life, *yes* must have been the favorite word—*yes* to God and *yes* to each other. Simple courtesy must have shone forth from that holy home. Order and calm and regularity must have reigned there. To be sure there were three separate wills in that Holy Household, but three wills that must have grown strong as they were brought into harmony with the will of the Father in heaven. The conversations held in the model home of Nazareth must have been based on the principle "in honor preferring one another." If every modern Christian home were but a faint reflection of the Holy Home in Nazareth the earth would be peopled with adorers of God and heaven would be filled with saints.

Amaa

BY MINTIE SIMPSON

I MET my houseboy, Amaa, on the day of my arrival in Bolahun. He looked very neat in his clean white shorts and shirt, and had tea all laid out—the best medicine imaginable after a day's trek. Soon he provided the next course of "medicine," a hot bath. I did not know at that time how much I would come to depend upon him. Soon he became the mainstay of my household, doing everything from keeping the house clean, washing and ironing, to climbing palm trees for wine and removing jiggers from my feet.

As soon as I discovered that Amaa was a Kisi boy, I decided he should help me learn the language. He was to teach me a new phrase every morning at breakfast. For a while this was fairly satisfactory, with only minor troubles arising, due to the fact that I had difficulty in understanding his English.

One morning he said: "hektah nay koko." I repeated it several times and asked him what it meant in English.

"No, Mah" he said, giving me the proper look one usually reserves for underbred children. "Hektah he English. Koko Kisi." This continued for several minutes while I tried to think what a "hektah" "hector" could be. Finally he went into bedroom and came out with my head-sock. It was only then that I could translate what he had said—"The head-tie's name is koko."

For several weeks Amaa continued to be my only Kisi instructor, but when I discovered that I had misunderstood him, I was misusing the word, "Mano," I decided to get a regular teacher. I noticed that when I was greeted with the typical Kisi greeting: "A tyo ken der," meaning, "Are you well?" and answered with "mano," people always laughed. For a while I attributed this to my poor accent. But upon inquiring of some of the more educated Kisi people, I found that it means "never mind," and that I had been telling people in effect to mind their own business.

My first big palaver with Amaa concerned the washing and ironing. The business of having two men to take care of a first room house occupied by me alone made me think they had so little work that almost anything I might ask them to do was not too much. I had been having Amaa do the washing and ironing for several weeks and was quite amazed when he complained to Father Whittemore that he had too much to do. The washing and ironing was "his part." It was a separate job. Determined not to have to bother with having someone else come in to do my laundry, I put my slacks one Saturday morning and asked him to draw some water. I would do the own washing.

"No, Mah. Is not right. Is not your turn to wash clothes." This amused me, as I had washed my clothes for quite a long while before coming to Africa. But after much palaver, I discovered that he was refusing to wash the clothes, but

Three-Day Seminarist Associate Retreats

PLACE: House of the Redeemer
7 East 95th St.—N. Y. C. 28

TIMES: First Retreat begins with lunch Monday, 7 Sept.—Closes with lunch Thursday, 20 Sept.
Second Retreat begins with Vespers (5:30 p.m.) Thursday, 20 Sept.—Closes with breakfast Monday, 24 Sept.

CONDUCTOR: A Holy Cross Father.

COST: None. Retreatants are asked to make as generous a thanksgiving offering as possible to help defray expenses involved.

ely explaining that it was an extra job he must be paid extra for it. A shilling week made everything fine, and I have not d anything about the washing or ironing e.

had been developing my own photograph atives with fair success since my arrival then began developing some for other bers of the mission staff. One night I ived some when I was too tired to de- p them. Having no dark-room, it was ssary to load them into the film tank at t. I did this, and waited until the next at noon to develop them.

When I removed the films from the tank, y were utterly black. What on earth had I el to them? I thought of the fact that s deteriorate very quickly in the tropics, these were quite new, as were my chemi- I called Amaa in.

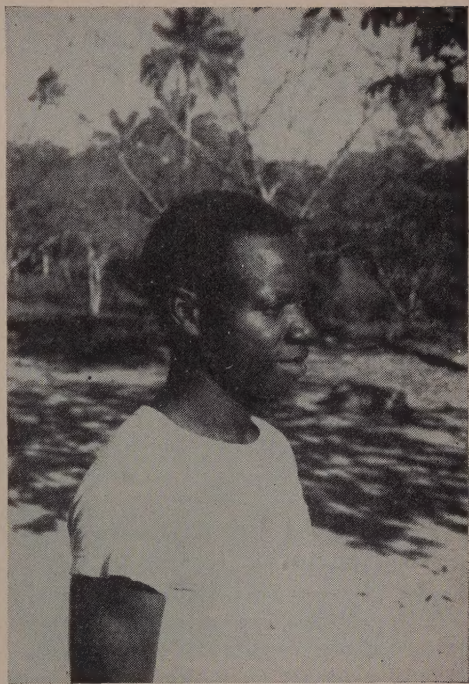
Amaa, look at these films. All ruined. you open the little black box?"

No, Mah!" With that I planned to make her test to see whether it was the films e chemicals which had gone bad. All ough lunch I sat trying to figure out what happened to that roll of films.

Mah!" I looked over and Amaa was ding looking very much ashamed of him- "Mah, I beg you. I look in box. I see with small hole in top and I think it no t to see what in. So I open and when I pictures I close quick. Then when I see ures ruined, I say I no do. I beg you."

few weeks after my arrival, I heard that as to have visitors. I called Amaa and e him a few elementary directions for e service. "Do not stack dishes. Take y two plates away from the table at a e. Take off all the other food before you g the dessert." All my instructions were bout this nature.

The first meal after my guests arrived it ame obvious that I was not the first son to give Amaa lessons in table ser- . Each dish, including the salt and pep- was offered to each person individually n the left with a flourish which would e done credit to many an American ho- The finishing touch to the service of this ican Waldorf Astoria was the butter



which was placed on the table in its origi- nal tin.

Amaa started a rice farm with the agree- ment that he would do the house-cleaning in the morning, go to his farm, and be back for evening chop. One Friday morning I asked how his rice farm was getting on, and if he was going to work on it that day.

"No, Mah!" he said, "No go work on farm today."

"Why not?"

"Kisi people no work on Friday. God say no. If work on farm on Friday, we chop self."

"Oh, I see. Well, I'm learning Kisi." I replied, "I suppose I had better write Father a note and tell him I can't come to work to- day. I wouldn't want to do anything God doesn't want me to."

"No, Mah!" he explained patiently. "School palaver is different. Is only *hard* work we no do on Friday." I was interested to see that on the day he could not do any hard work, he spent the day ironing my clothes. If ironing in hot weather with a char- coal iron is not hard work, I am very thank- ful I have such an easy job.

Is There a True Religion?

BY ERIC MONTIZAMBERT

IN one of his most dramatic passages St. Paul warns us against "the rulers of the darkness of this world, against spiritual wickedness in high places." We, the remnant of true believers in a universe of high-riding paganism, are to gird ourselves with "the arms of God"* in a magnificent aggression against all the powers of evil. These forces with which we are joined in battle include at once the instruments of a corrupting religion, and the brutal machinations of a secularized politics dedicated to expediency. The one is as wicked as the other. In their alliance they have become the deadliest of the tools of Anti-Christ.

Immediately one thinks of current Communism, and of a hundred flaming speeches in which that preposterous politico-economic has been called "a religion" which absorbs the full personality of its disciple. But that is a dangerous half truth. Especially dangerous it is, because frightened sentimental people have been knocked off balance and driven to take refuge in a distortion of democracy which proclaims the primary equality and rightness of all religions. *Toleration*, itself a virtue only when held within a specific moral and intellectual frame, has been bent into the service of a pseudo-philosophic humanism which proclaims as ultimate truth the sophistry that "one religion is as good as another." One cannot listen to the radio without hearing a righteous assault upon racism which, in its second breath, is off-colored with the unctious lie that a "true democracy forbids the criticism of any religion or any way of life" from which we differ. Perhaps this represents an honest attempt to unite the disparate forces of organized religion against the solid front of atheistic Marxism. Christians and believing Jews can make common cause in the face of the enemy. But a toleration which smiles upon evil, accepts heresy as an innocuous vagary of the free mind and bans that criticism which grows out of con-

viction, ultimately destroys the very source of liberty itself. In short, a religion has been made out of irreligion and we have played into the red hands of the Communistic card. If, indeed, "it does not matter what a man believes so long as he is sincere" the Communist is right. So, too, was Hitler; who can question the absolute devotion that mad genius to the false gods of his mind! Apart from all dogma, the very circumstances of life compel us to face the question—*Is there a true religion?*

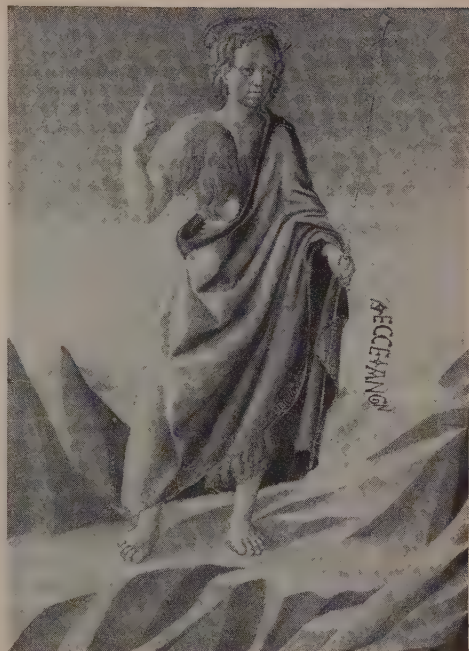
That query must be answered at length but first it is necessary to revert to a discussion of those perilous half truths which Communism is described as "a religion." Certainly the devotees of that dialectic are obsessed by the blind passion of the religious fanatic. They are ready "suffer unto blood." Martyrdom is their most prolific propaganda. Yet that obsession not to be confused with the singleness of purpose equally typical of true religion. Indeed, to describe it as religious is to miss the point at issue between the godly and the godless. Religion, good or bad, is not just an irreducible passion. It is a passion of devotion to a Supreme Being or Being. It may be motivated by fear, or love, or by both in one. Thus essentially it is Theistic. The object of its adoration is neither man, nor State, nor the unconscious projected image of oneself. Man—"an infant crying in the night, an infant crying for light"—always has sought consolation in his loneliness by a hoping and searching for *The Other*. And, sometimes, he has found (at least in part) the object of his hunting. But this *Other*—the "Numinous," as Rudolf Otto calls it—is neither the projection of the mother instinct, nor the obsessing sexual delusion of the psychotic. Always it is the reflection within the soul of a reality wholly outside the frame of personality. Philosophers have called that awareness "religion" and religion it is. But religion it still would be whether its object were a delusion, or the dim shadow of an ultimate Truth never

*Dr. B. S. Easton's reading for "Armour of God."

te within the grasp of intellect. So de-
bed, religion may be partially good or
olly bad. Obviously when it is pure de-
on it is bad. But even when it is a re-
tion of *The Other*, a response to the soul
eager search for God, it may be shadowed
h evil; for sinning man cannot free him-
from his own weaknesses and dream-
s. Yet what he sees of something, what
does with what he sees, cannot affect the
mate reality of this Object. God seen
rough a glass darkly" still is God. Even
heathen with his idols has seen some-
g of the Truth. The Father does not
e His heart against the pleadings of the
st ignorant of His children.

certainly the preceding paragraphs fail
yield a satisfactory result. While noth-
in human experience could seem more
isive than a thousand saints' conscious-
s of the reality of God, charges of sub-
ivism always are possible and often are
d. Eager, passionate, wishes can be in-
ndly transformed into the substance of
And the agnostic, reading our lines,
y brand all religion as mere magic; for
e can be no doubt that the kind of talk
which we have indulged leaves the door
e open for this charge. After all, magic
an assault upon the spiritual world in
ch the magician—by his ceremonies and
incantations—would compel the spirits
is purposes! And what is this "searching
God" but a milder form of the same
cess? What is it but a variation of the
magician's commanding of the gods?
that is not true religion as the Chris-
knows it. In its purest sense religion
wholly the operation of the Will of God
n the minds and hearts of men. It is He
o is "the hound of heaven" relentlessly
suing His ignorant, blind, and rebel-
s children. . . . "You have not chosen me,
I have chosen you!" Thus there is no
n, within the Scriptural concept of the
e of Christianity, for a process by
ch "wishes can be inwardly transformed
the substance of faith."

Now, as we have agreed above, despite
fact that the comparative study of re-
ons has amply vindicated St. Paul's
eption of much heathen religion as dia-



ST. JOHN THE BAPTIST
By Domenico Veneziano

(Courtesy of the National Gallery of Art, Washington, D. C.)
(Mellon Collection)

bolical—"the things which the Gentiles
sacrifice, they sacrifice to demons and not
to God" (I Cor. 10: 20), and have "changed
the glory of the incorruptible God for the
image of corruptible man"—great truths
have emerged from heathenism's pursuit
of the Divine. God has not left Himself
"without witness" anywhere on all His earth. But,
surely, Dr. B. S. Easton is right in his in-
sistence that "*Christianity is not a religion,
but a Revelation.*" To be sure, the Lord has
revealed Himself "in times past and in sun-
dry places" to countless individuals within
the measure of their capacity to receive
Him. But the wholeness of God—all that He
can mean to man in the moments of his
deepest understanding, and infinitely more
—is exhibited only in the grand climax
of history known as The Incarnation. Here is
the full secret of Man's redemption opened
before his eyes. Here, consequently, is the
end of his searching. The Christian knows
that he need say no more than "Jesus Christ
the same yesterday, today, and forever!"

II

Perhaps, then, apologists should end confusion by abandoning the term *religion* in all discussions of the Faith of the Bible and the Church. This Revelation gathers up into itself all the proven values of the historic cosmic religions. It is not only a repository of truth discovered or revealed in the yesterdays of human life. It is at once the key to the meaning of existence and the exposure to the soul of the ultimate Truth from which all knowledge of reality springs. In a brilliantly conceived essay** Professor Stace of Princeton, writing from the standpoint of a reluctant unbelief, pictures the world—"that speck of cosmic dust on the fringe of an incalculable universe," as Oliver Lodge puts it—as utterly irrational. Man has neither purpose nor meaning. If he is to rise at all he has no choice but to lift himself by his own bootstraps: a possibility, he thinks, which is barely within the range of probability. To him "religion is dead." It died with the birth of modern science in the Seventeenth Century! Dr. Stace, I think, has demonstrated decisively the utter purposelessness of man in the universe . . . *if the chief end of man is man*. But his essay is an unconsciously dramatic demand for the Christian Revelation as the answer to the morass of despair which engulfs the unbeliever. This Faith, at every recurrent collapse of man's self-made castles of defense against forces that are too much for him, confronts him with this undiminishing—indeed, ever expanding—revelation of the answer to his need. And the eternal quality of the Revelation is manifested in its innate capacity for expansion, without diminution of its primary nature, in meeting the challenge of fresh experience and new discovery. Thus the Faith does not adapt itself. Rather, previously unrecognized depths in the sum-total of its Truth are revealed. It is as though man, disturbed by the murkiness of his view of the surrounding world, sud-

denly cleanses his window. He sees the Truth to which his own sins and ignorances had blinded him. New areas of knowledge suddenly open themselves to his exploration. So he must reconstruct both the basis and the method of his thinking.

Yet even as this is said we must admit that, by some strange illogic, the individual who still believes—despite the collapse of the idea of the inevitability of human progress—in the capacity of man to self-solve his problems and to recreate his broken world will reject our thesis. He will refuse to us the primary right which he claims for himself; the right to assume the validity of one's own intellectual and/or spiritual experience as a key to knowledge. Hence we are thwarted in our desire to stand on common ground from which any real debate must start. But this arbitrary attitude, the secularist totalitarianism, can make no appeal to the common man. He declines, and rightly, to be content with chaos. Having a mind or, as we would say, "being a soul," he is convinced that somehow, somewhere, there must be a key to the understanding of life. But the secularists' mad mixture of pride and despair offers him nothing. *Where but to Christ can he turn?* Here, at least, is a decisive answer and a creative program. And, in accepting it, the believer is as fully justified in claiming a phenomenal authority for his decision as any scientific philosopher can be. There can be no awareness of reality which does not pass through the sieve of personality—intellect, emotion, spirit if you will; and the resulting deposit is incapable of any measurement other than that of the individual concerned. The fact that, here and there, the sieve remains empty does not justify the thought there is nothing to be found; for, after all, countless persons have found deposits more than sufficient to justify the claims of the Faith.

Of course, our great difficulty in debate with the secularist philosopher is that he persistently refuses to stand even for a moment on any platform but his own. He will, to be sure, consent to make logic—illusively called "pure"—the battle-ground. But to defeat him in such a struggle is to

** Harper's Magazine, Sept., 1948.



re won but the emptiest of victories, for in the ultimate is itself no more than an artificial frame of man's devising: a de- of dialectic which, whatever its mo- tary issue, decides nothing. It can have ght to do with "the imponderables." The ole wide range of the mystical is beyond ken. Its addicts would see not meaning elusion in such an episode as that viv- described by a newsman reporting the rean strife. He came upon a little An- can nun tending the wounded in an hor- ce, stench engulfed field littered with the d and the dying. "Sister," he said, "I uldn't do that for a million dollars!" Said e, "Neither would I." Here was not an ex- ition of the behavior of one so wedded the practice of an ethical charity that could not break her habit even beneath dire a stress. Here was one who, like umerable others, consciously accepted strength from "*The Other*." Her's was immeasurable relationship with the Per-

son known to her as the Incarnate, Risen, and Eternal Christ. Her awareness of the reality and presence of the Holy Spirit Himself was at once the cause of her behavior and its meaning. Certainly the understanding of this bit of mysticism reflected in practical action is beyond the capacity of the pure secularist. More than that, it is beyond the understanding of all of us everywhere. Indeed, if there is to be any logic in life it is that which brings us to the doorstep of a realm into which the machinations of mind cannot lead us . . . but, which is there none-the-less. Mind is not the whole of man.

III

Yet the processes of the mind are not to be denied or belittled. That sort of Quietism into which mysticism sometimes sinks when it divorces itself from the use of reason is a perilous business. It lays its advocates wide open to the charge of subjectivism even as it forgets the dominant func-



tion of history in the Christian Faith. St. Thomas Aquinas, despite his over-stressing of the place of reason is apologetic, weighed reason into the ring simply because the Faith is in and of history. The event of the Incarnation is the pivotal point around which all history swings. Christianity is not "a true religion" because the great mystics profess to have seen the Vision of God. It is the Revealed Faith because the eternal, uncreate Lord entered into the very fabric of history in order to give it—within the understanding consciousness of man—both contemporary purpose and ultimate significance. The ordinary struggling human being, a lost soul in the corrupting chaos of the secular-humanistic world, finds rescue and redemption first of all in the recorded facts of the God Who became a man that men might be taught the secret of union with Himself, that He might "dwell in them and they in Him." There is something so utterly reasonable in the record of how *"God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life"* that the cry of the heart and the questioning of the head find perfect satisfaction. Thus history has meaning and purpose only in the bright light of this Gospel by which man's anguish and chaos are resolved in love. The commonsense which Christianity puts into history is in itself a vindication of the truth of this Faith. The person who accepts its challenge swiftly becomes conscious of the fulfilment of its promises within his own experience . . . and he can ask no more.

Yet to be content with even that account of Christianity as "the historical Revelation" is to miss the true nature of the redeeming process. To be sure, Bethlehem, Calvary, the Empty Tomb and Pentecost were overwhelming episodes in the history of man! To

be sure, the supreme miracle among miracles is the forgiveness of the sinner wrought by the purposeful event of the Cross! But this Faith is infinitely more than all that though all that is almost too much for our narrowed understanding. By "history" here we mean more than the report of a rapid sequence of events within an earthly life. We mean by "history" the sum-total of the operations of the Mind of God . . . *"before Abraham was I AM."* More, we mean that Christianity is Eternal Life—new, a different, a growing relationship with God which—because it is inextinguishable—comes what may through the sins of men and nations—gives incalculable value to the experience of Faith. No more is man "an infant crying in the night, an infant crying for the light," the helpless, thwarted victim of unpredictable circumstances who bury him in pain. No more is he the child struggling to put together a gigantic jigsaw saw puzzle in which the key pieces seem always to be missing. His uncertainties are but momentary, his anguishes but instants of discipline—often of his own making—in the Eternal Life bought for him on the Cross, his mysteries but the blind instants before the turning of the road. As sinning individuals misusing our freedom we may not see the timeless panorama of eternity quite clearly, but the certainty of our redemption through faith reduces our doubts and questionings to but a passing significance. We are already *in Eternal Life* and the problems of the moment have lost their once terrifying implications.

IV

Still, as we contemplate the nature of the Eternal Life in Christ as St. Paul would put it, we must beware of a pietistic "quietism" which would separate us from that world in which unbelieving man is controlled by the illusions of time. Christian joy never comes through contemplation alone, but always through contemplation projected into action. Our Lord has made that ampere clear in the directions for action laid down in the Sermon on the Mount and elsewhere. But strength and efficiency in this required activity come to us through the unified life of Prayer, Adoration, and Sacrament. Here



at once the instruments of a fuller ser-
 to His children, and the means by
 which is built that personality which inhabits
 unity. Here alone is "the true religion":
 because it is the one Revelation of the
 of Life whose reward is the joy which
 grows from growth in and through the
 presence of God. And yet strange, ironic
 paradox!—he who would so save his life
 but lose it. For in the teaching of our
 Lord nothing is more clear to us than His
 principle that the rewards are lost to those
 who seek them for their own sake, even the
 reward of Heaven itself. When, for ex-
 ample, he says "*Blessed are the pure in
 heart, for they shall see God,*" He means
 that once the Vision of God is made the
 object of purity of heart the black curtain of
 self-interest drops between the soul and the
 eternal sight of the Father's face. One
 cannot not struggle for reward. One may
 seek only the highest, the Knowledge of
 God. One must strive for perfect selflessness.
 All the great mystics have taught us this
 in the teaching, have been completely
 faithful to the basic message of our Lord. Now,
 at first thought, these assertions seem to
 be un-realistic to "the practical man" who
 always wants to know the value of this faith
 for himself. Nor is that questioning wholly
 foolish. "*What is the good of Christianity?*"
 is an inevitable and righteous question. In-
 deed it is the question which Christ came to
 answer, however it had been phrased in the
 words of men throughout the ages. And in
/>
 asking it no man has ever really been
 contented with expedient replies to tem-
 porary questions. He does not, in the long
 run, want to know why men have been
 killed in a train wreck, or tortured by disease.
 He really knows that his pride and self-will
 have "hoisted him on his own petard" as
 Shakespeare would say it. Whether he be
 a learned philosopher, harried parish priest,
 street cleaner, what he really wants to
 know is . . . "*Can this Faith give order,
 meaning, and purpose to my life?*" And, while
 the answer may have an effectual illustra-
 tion in the portrait of such "a troubador
 of God" as was St. Francis, its reality can
 be brought home only through the success-
 ful ministry of conversion. All our apolo-

getics are but momentary expedients, steps
 in the ladder towards the Knowledge of
 God. Only through utter acceptance of the
 mastery of Christ can one see the Beatific
 Vision . . . and then there are no more ques-
 tions to be asked.

Three-Week Annual Seminarist Summer Conference

PLACE: Holy Cross Monastery.

TIME: Begins Sunday night, 19 Au-
 gust.

Closes Sunday morning, 9 Sep-
 tember.

(Last 3 days in retreat—conducted
 by an O.H.C. Father.)

DAILY SCHEDULE:

7 a.m.—Mass.

9:15 a.m.—Half hour conducted
 meditation.

10-11 a.m.—Intensive practical
 course on "The Interior Life."

11-12 a.m.—Intensive practical
 course in Moral Theology.

2-4 p.m.—Outside work about
 the grounds.

4-4:45 p.m.—Recreation: swim-
 ming, tennis, etc.

5 p.m.—Vespers.

7-8 p.m.—Informal discussion
 hour—held out of doors when
 weather permits.

8:30 p.m.—Compline. Great Si-
 lence begins.

COST: No charge. Thanksgiving of-
 ferings will be welcomed to help
 defray the expense involved.

REGISTRATION: 15 can be accom-
 modated. Late applications will be
 placed on a waiting list in order of
 their reception in case of cancel-
 lations.

Apply to:

Director

Seminarist Summer Conference

Order of the Holy Cross

West Park, New York.

Mother Lydia and the Support of the Hawaiian Mission

BY ANDREW FOREST MUIR

A PHENOMENON new to the post-Reformation Anglican Church was the substantial support, during the early 1870's, of a foreign missionary bishopric by the mother superior of a religious order. The Society of the Most Holy Trinity had been the first Anglican order to enter the foreign mission field, by sending a contingent of sisters in 1864 to the missionary bishopric of Honolulu. So invaluable had the sisters proved themselves that when the first bishop of Honolulu resigned in 1870, Dr. Samuel Wilberforce, bishop of Winchester, in tendering the see to the Reverend Alfred Willis, an English priest, held up the welfare of the sisters as among the most pressing reasons for the early consecration of a new bishop. "I am very anxious to fill it up speedily," he wrote on August 2, 1871, "as a body of Miss Sellons Sisters who are doing a good work there pine for a Bishop."

Before Dr. Archibald Campbell Tait, archbishop of Canterbury, applied to the Foreign Office for a license authorizing Willis' consecration, he required the friends of the Hawaiian Mission to raise an endowment for the maintenance of the see. They obtained an undesignated sum for this purpose. In addition, the Society for the Propagation of the Gospel allowed Honolulu a grant of £400 a year, £250 toward the bishop's salary and £150 toward the salaries of three priests, on condition that friends of the Mission subscribe annually £100 towards the endowment fund and, in addition, match the Society's grant toward the bishop's salary. In November, Manley Hopkins, the Hawaiian consul general and chargé d'affaires in London, reported that an annual subscription of £1200 had been promised. King Kamehameha V of Hawaii had subscribed £400; Dowager Queen Emma, £50; the S. P. G., £400; the Reverend Mother Lydia, foun-

der and superior of the Society of the Most Holy Trinity, £200; and friends of the Society, £150. At this point, apparently, Dr. Tait stipulated that £1000 of this sum be guaranteed. The S. P. G. could make no guarantee, although it reiterated its promise to make an annual grant of £400 for five years. Mother Lydia, on the other hand, was willing to guarantee a subscription of £200 as well as Queen Emma of £50 and that of the Society's friends for £150. She made the commitment in a letter to Dr. Wilberforce dated November 19, 1871.

My dear Lord

In a letter from Mr M. Hopkins who has sent me some circulars, he mentions that he pointed out to the Archbishop that a promise is not a guarantee, & that he could not ask subscribers to give a guarantee.

I think the Archbishop consented to your Lordship's request to take steps for the consecration of the Bishop if the £1000 was made up. The King was to give £300 (now happily £400) the S. P. G. £300—and I said I would guarantee the other £400 for 5 years to be made up by myself & collected as I could amongst friends & including Queen Emma whose name I have set down for £50 telling her I wd be responsible for it if a difficulty occurred which might happen at anytime where dues are paid in kind to her. Manley Hopkins says truly that we cannot ask our friends to give a guarantee but I can give a form of guarantee making myself & my executors security for them—i.e. for the £400 for 5 years. Shd any fail I will see my family lawyers on the subject. D. V. in a few weeks time when I hope to be in London.

I shd be heartily sorry for any delay to arise because the £400 for which I am responsible is not guaranteed.

If yr Lordship finds this necessary I will kindly let me know & will you communicate to the Archbishop if delay is arising on account of informality that the security for this £400 for years is obtainable?

With the highest respect I am your Lordship's affecate & Obedt Servant
P. L. Sellon

Sunday aft. Trinity
The Abbey Plymouth

Dr. Wilberforce forwarded Mother Lydia's letter to Willis on November 22. Apparently its terms met both his and Dr. Willis's approval. On November 2, Willis formally accepted the see of Honolulu, and on December 9, his diocesan, the bishop of Rochester, congratulated him that "the obstacles to the settlement of the question of the Honolulu Bishopric had been removed. A few days later the Foreign Office declared its willingness to issue the necessary license, and the archbishop summoned suffragans to join him in Willis's consecration which he set for February 2, 1872. Before Christmas Mother Lydia wrote him assuring him of her interest in Hawaii.

The Abbey North Road Plymouth
December, 21st
My dear & dear Sir

As I have a good deal of work in the Sandwich Islands it would probably be most satisfactory to yourself as well as many in the Sandwich Isles & to me, if we had an interview before you left England.

I am unhappily, too much of an invalid, but I would endeavor to meet you at the nearest point at which you may come to Plymouth before you sail, if you will let me know when & where that may be.

I cannot write without adding how my heart is with you in all which lies before you, & (however unworthily, but) how earnestly my prayers are offered up for your help & comfort & support from Him Who alone can be our stay in the present hour of trial, and in the important future—

Yours very faithfully
+ P. L. Sellon.

P. S. A rather severe affection [sic] of the eyes obliges me to write as little as possible, with my own hand.

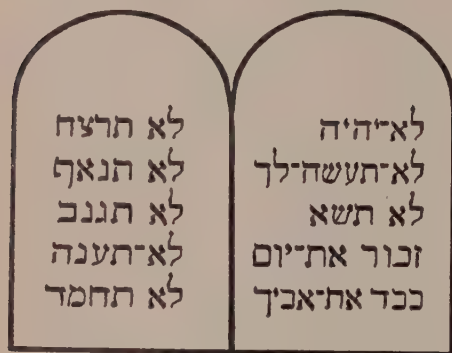
No record remains of Willis's interview with Mother Lydia, although it no doubt took place. A member or soon to be a member of the Society of the Holy Cross, Willis probably was a hearty supporter of the religious life as well as of the corporal works of mercy conducted by religious orders, unlike, say, Dr. Henry Benjamin Whipple, bishop of Minnesota, who had written Dr. Wilberforce on March 20, 1871, "My brother [the Reverend George Brayton Whipple then stationed at Wailuku, Maui] has already spoken so warmly of the Sisters work under Miss Sellon that I feel sure I should esteem them highly for their works sake." Dr. Thomas Nettleship Staley, first bishop of Honolulu, briefed Willis on the bishopric's relations to the Society of the Most Holy Trinity in a letter written on October 19, 1871, wherein he said that the Hawaiian Synod had deeded to Mother Lydia the plot of land on which she had built St. Andrew's Priory in Honolulu and that the bishop of Honolulu had no right of visitation of the Society.

Dr. Willis' relations with the Society were cordial throughout his episcopate of thirty years. Among his first episcopal acts in Hawaii was the confirmation of thirteen girls from St. Cross School in Lahaina, presented by the Reverend Eldress Phoebe. (This, probably, was the first instance in modern times that a nun presented confirma-



tion candidates to an Anglican bishop.) Mother Lydia, over the stipulated five year period, paid the total suscription of £2000 which she had guaranteed, the principal burden of which, as evident from Dr. Pusey's letter of October 12, 1876, published in the February issue of the HOLY CROSS MAGAZINE, fell on her personally because of her inability to collect subscriptions from the Society's friends.

Among the contributions of the Society of the Most Holy Trinity to the corporate life of the Church—in addition to the example of the discipline life, the streams of intercession and thanksgiving rising from lips of consecrated women, the education of children, and the alleviation of misery,—one must count Mother Lydia's financial support of the missionary bishopric of Honolulu.



The Ten Commandments

By LOREN N. GAVITT

VI. Thou shalt do no murder.

TECHNICALLY murder is the unlawful killing of a human being with malice aforethought, and this Commandment, in its narrowest meaning, is one to which few take exception. Paganism, however, has always condoned certain forms of murder, and today we find pagans who argue in favor of suicide, which is self-murder, and even for abortion, the malicious murder of the unborn. To one who knows and reveres the true God, all murder is a terrible crime, because it interferes with the sovereignty of God, who is the only Master of life and death, and who has created man in His own image. Murder undermines the

whole foundation of human society and deprives its victim of his place in the life of the world. Indeed, it deprives him of the place God has for him in the world to come if he is not prepared for death. All of this is obvious and generally accepted. But the Commandment has a far wider application than this.

Here we are fortunate in having an interpretation of the meaning of this Commandment from the lips of our Lord Himself. Saint Matthew (Chapter 5: 21-22) reports our Lord as saying: "It was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment; But I say unto you, That whosoever is angry with his brother shall be in danger of the judgment: and whosoever shall say, Thou fool, shall be in danger of hell fire." Thus our Lord applied this Commandment to the thoughts of the heart and the words of the lips, as well as to actual acts of murder. The principle of the moral law here enunciated is that no man should be in a position to hurt or to be hurt by another.

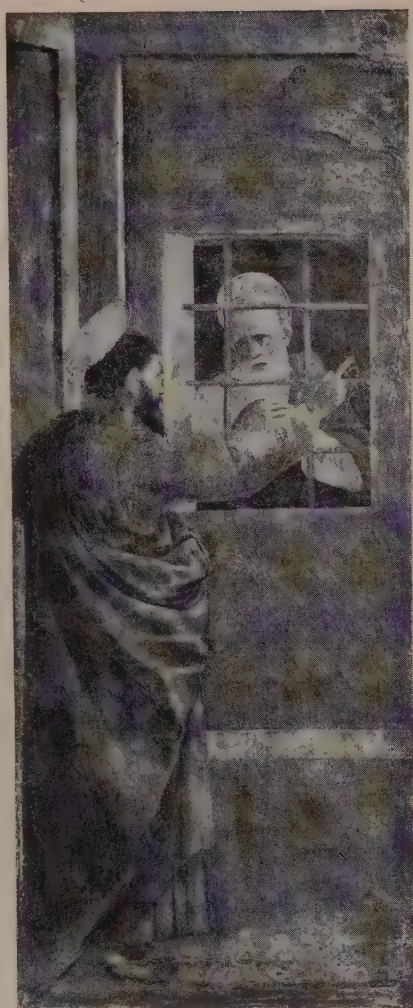
It will be obvious that here, as in all moral questions, the reason which lies behind the word or deed must be taken into consideration. The dentist may inflict great pain upon another, but his motive in doing so is the health of his "victim." The parent or teacher may hurt when he speaks, but he punishes, but he is actually duty-bound to see that his charge develops in the right direction. The policeman or soldier has a positive duty of protecting his community from the evil purposes of others; he may have to kill in carrying out this duty. Everyone has the right and duty of defending the life and virtue of himself or another; that is necessary in defending this right. And when hurt or death is inflicted by accident, it is not a matter of morals because there was no intention to inflict the damage. According to our Lord, however, the principle enunciated in this Commandment is not concerned with these things. It points out two things which make any hurtful word or deed wrong—anger with another or contempt for him.

In itself, anger is a very important element

in the constitution of our nature be-
it gives force to our efforts to protect
rights of others. Without it we would
have the energy necessary to action in
cases. The Gospel records our Lord
Himself as fired with anger when He be-
the degradation of God's Temple. His
rights were being violated. His
flashed with anger and He drove the
money-changers out by force. Unfortu-
nately, however, the usual reason for anger
is the violation of the rights of God or
of man. Generally the cause of our
anger is that something has been done
to us, and the purpose of our action
against the other person is not to preserve
his rights but simply to make him suffer for
having hurt us.

It is the kind of angry thinking, speak-
ing and action which seeks revenge upon
another which is at the base of the miser-
able conflict in the world. When we give in
to the inner urge to hit back in some way,
we are merely making a bad matter worse
by making ourselves the agents of an in-
justice in the conflicts of life. Our Lord's
teaching for hurts inflicted upon us is for-
giveness and on the Cross He "did good
unto those who despitefully used Him" by pray-
ing for His torturers. This is a remedy be-
cause it brings the whole affair to an abrupt
end. Whether the other person accepts our
forgiveness or not, the conflict does not go
on, as it does when we begin seek-
ing ways to "hit back." The angry boast so
often heard, "No one is going to do that to
me (or mine) and get away with it," is
only an indication of a deep-seated sin in
the individual by which he is refusing to ad-
just his life to the principle of the moral law
enjoined in this Commandment.

The other thing which, according to our
Lord, makes a hurtful word or deed wrong
is contempt for another (saying, "Thou
art better than I"). It is the attitude of pride by which
one thinks of another human being as on a
higher plane than he, and thus not worthy of
the same rights and privileges. It finds its expression
in feelings of the superiority of one's so-
cial position, nationality, and especially one's
race. It is a denial of one of the most fun-
damental truths of existence: that every



ST. PETER AND ST. PAUL

[June 29]

member of the human race is created by
God in His own image and is thus a child
of the Heavenly Father. This means that
every human being, whatever his social
position, his nationality, or his race, has a
God-given dignity and to violate that dig-
nity is a terrible sin. Yet the hurts, slights
and injuries inflicted upon men today be-
cause of this attitude of superiority and
contempt are immeasurable and we even find
citizens of our own nation who are quite
convinced that, so long as a man is of the
Negro race, there is no moral wrong in kill-

ing him under the name of "lynching." The failure to comprehend the meaning of the principle of the moral law contained in this Commandment is working itself out in such evil today that it not only causes untold misery and broken hearts, but threatens to destroy our whole civilization.

The Commandment has nothing to do with our feelings of like and dislike about others. Human feelings are not the subject of moral living. It may be that feelings of like and dislike have a very good foundation. No one is going to feel over-joyed at the sight of one who has wronged him. Or it may be that these feelings of dislike are entirely unreasonable and based upon either prejudice or even some very silly personal quirk. But whether they are reasonable or not, emotions of dislike are merely temptations not to think, speak or act upon the principle of the moral law contained in this sixth Commandment. The point is that no one is forced to use these feelings as a basis of thinking about, speaking about to, or acting towards others. If we do so, we are guilty of serious sin and have had a part in adding to the woes of mankind which result from the working of this sin in the life of the world. No one denies the difficulty of up-building life upon this Commandment, but in the victorious power which flows from the Cross where Innocence suffered such injustice without a word, except that

of forgiveness, we can fulfill this part of moral law. We can also, by the same power, be purged from the bitterness which past sins in this regard have made of hearts.

The Book of Common Prayer Catechism states the meaning of this Commandment as follows: "To hurt nobody by word or deed. To bear no malice or hatred in my heart. What blessings God could shower upon me and upon all mankind if all lives were lived in this part of the moral law! Have I ever really faced my sins against this Commandment? Just what is my attitude toward it?"

The Common Rooms At Mount Calvary

BY KARL TIEDEMANN, O.H.C.

A RETREAT house must provide adequate common rooms where retreatants may read in quiet comfort during silence times and where they may meet for conference before and after the retreat. At Mount Calvary we are blessed with three such rooms in addition to the reception room for women.

First of all a word about the reception room. It is at the front entrance and is dedicated to St. Barbara. This room is a thank offering from a man for his wife. Over the entrance on the outside is an impressive wrought iron cross, a memorial. St. Barbara is furnished with fine old Spanish Italian chairs given by friends of the Order. One especially good piece is an old Spanish refectory table. Over this table hangs a copy of the Sistine Madorina. Did you know that the female attending figure in the famous painting is St. Barbara? There is also a small statue of that saint. Over the fireplace hangs an Oberammergau crucifix, once the property of Fr. Hamlin, who was rector of the Church of the Advocate in Boston. The ceiling of this room is a dark blue which is very effective above the roughly plastered white walls.

The small common room for men is dedicated to St. George and is a memorial to a boy who once attended St. George's Church, Utica, N. Y. Over the fireplace is a painting on wood of the crucifixion of

"Jesuits Unmasked"

NYC 3/29/51

Dear Sir

For years we have wondered just what your magazine stood for. We have reached a conclusion, and consequently keep it out of our *Protestant Episcopal* home. It is a *Jesuit Journal*. Several friends are of the same opinion. Your articles are not Ancient Doctrine but strickly R. C. modern Dogma. We dare you to publish this in your next issue.

Patrick and Emma O'Malley
126 Riverside Dr

(Ex-Romanists)

tending figures of St. Mary and St. This room is popular when there are a few men in residence.

When numbers are larger, we use the common room dedicated to St. Christopher, a memorial to a devoted churchman of St. Louis. This room is large with a high ceiling of Oregon pine resting on heavy beams. The furniture of this room (under Holy Cross Chapel) the best in the monastery. There is a magnificent old Dutch grandfather clock with a lovely chime. This room has two splendid Spanish chests of drawers which are the gifts of two friends of the monastery. There are three large divans and several comfortable chairs. Over the fireplace hangs a modern and devotional statue of the Virgin Mary. On one wall is a crucifix and on the other walls are three black and white tapestries.

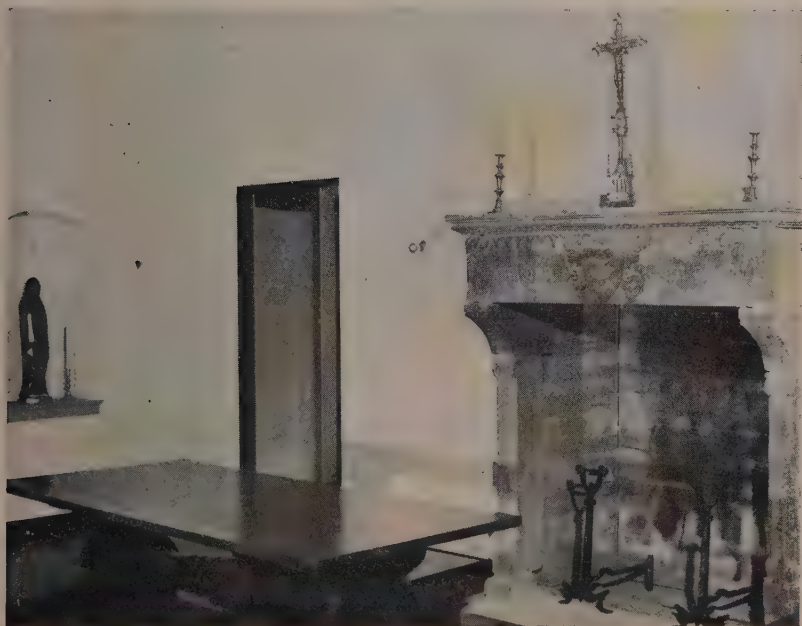
This room faces west and in the late afternoon is filled with light. It is a popular place for the monks.

The third common room is situated at the

center of the cubicles. It is dominated by a magnificent Italian painting of the Crucifixion. Retreatants often come here to read in the evenings since this place is convenient to their cells.

But of course these rooms are used only during the winter months. During the spring, summer, and autumn guests prefer to be out of doors on either of the two loggias. The one facing the patio is beautifully decorated with the words of the antiphon at first vespers of the finding of the Holy Cross. The lettering is done in Spanish Gothic, in six shades of blue. It looks like the pages of an illuminated manuscript. It is the devoted work of an artist friend of ours here in Santa Barbara.

We are happy to report to our friends that many retreats are being made at Mount Calvary. These four rooms, the gifts of many friends, will assist many souls to enter into the peace which passeth understanding. To the donors we offer our gratitude, and to God the glory.



THE REFECTORY, MOUNT CALVARY MONASTERY
(Photographed by George F. Weld, Santa Barbara, California)

On Church Manners

BY EDWARD R. HARDY, JR.

AMONG the great problems of the world, it may seem wrong to some people to devote attention to matters of ecclesiastical propriety or church manners. But it seems to me that precisely at a time like ours the details of our conduct are of great importance, since they help both to reveal and to form our characters. In the best sense of the word, we ought to be at home in church—if we are to proclaim to a wandering world that in the Church of God it may find itself truly and forever at home. As in a well-ordered family, there should therefore be good manners without either slovenliness or affectation in our behavior in the house of God.

These thoughts might be the text for a manual of ceremonial for clergy or laity. They have been brought to our mind, however, by some of the pictures in the church papers which we occasionally take time off from our prayers to read. It seems to be increasingly customary to arrange to have pictures taken at what might be considered the crucial moment of any outstanding church function, such as an episcopal consecration or enthronement. Often these pictures reveal the remarkable amount of attention which many people pay to the printed programs which are put into their hands at such occasions. There comes to mind the enthronement of an English Archbishop at which all the main figures were looking so intently at their programs that the general effect resembled one of those advertisements which tells us that in Philadelphia almost everybody reads the *Bulletin*—and an American episcopal consecration at which each of the assisting Bishops laid one hand on his new colleague while firmly grasping the program of the service in the other. Programs are useful, and sometimes necessary to enable those who attend an unusual ceremony in a large church to follow what is going on. But for those who can both hear and see, and especially for those taking lesser but conspicuous parts in the service,

isn't it better to be able to join in the spirit of what is being done itself rather than anxiously to follow the program describing it? Our more solemn services do properly have a certain dramatic character; one might note that the one thing an actor does not do, since he wishes to give an impression of reality, is to follow the printed text of the words to be said. Tradition insists quite properly that a celebrant should guarantee his attention to the solemn prayer which he offers by reading them from a book, even if he may know them by heart, and this applies especially to the essential forms of the Sacraments. But the same tradition which treats the celebrant's book as a sacred object (it may even be rather conspicuous) directs that others should not mechanically listen to what is being read and in the prayers that are being prayed.

A further question suggested by such pictures is whether they ought to be taken at all. One sympathizes with the photographers who want something better than a posed line-up of the participants in some great occasion. But at the moment when we should all be praying earnestly for the descent of the Holy Spirit, is it proper to be distracted by flash-lights? Improvements in the camera may reduce this annoyance, but will probably not wholly remove it; I have considerable sympathy with the Greek Archbishop whom I once heard before the imposition of hands at an episcopal consecration tell the photographers in the triforium to say, "No lights." There is some proper hesitation about taking an actual photograph of the Blessed Sacrament; ought it not to be reserved to the central moments, at least, of the various Sacraments? In addition, what begins by being striking easily becomes a convention itself. It was a bold innovation when someone first photographed the consecration of a Bishop; it would now be rather more of an innovation for an American Bishop to be consecrated without benefit of photography.

may seem to have been a discussion of minor matters, but they relate to a subject of considerable importance, namely the Church's proper use of modern methods of publicity and propaganda. This has been a subject of great importance in our Church in view of the decision taken to embark on a nation-wide program of propaganda by radio and advertising.

If anyone objects to calling this propaganda, they may properly be reminded that the term was first invented to refer to the spreading, that is the propagation of the Gospel, and all other uses, good or bad, are derived from that. Some will say, and I agree, properly, that there is no reason for reserving these great instruments of public influence in secular hands, any more than for reserving the devil have all the good tunes. Secular music seems to be good; we want Church music to be as good and as attractive as secular music, but we don't want it to be precisely the same,—in fact we sometimes at least want it to stand out by contrast. Similarly we want our propaganda to be as compelling as that which is devoted to the sale of automobiles and soap, but we don't want it to be precisely the same. There is even a danger that thoughtless use of the methods of modern secular publicity will defeat our intention in using them. Television and radio are largely directed to the individual man who is a helpless individual lost in the mob; there is almost a note of Catholic fatalism in the advertising which tells him that he is sure to buy the cars, or cigarettes, that everyone else is buying, and so might as well go ahead and do so. Our propaganda, on the other hand, is directed towards making man free in the fellowship of God's family, where nothing is real and true and lovely and good report.

This principle brings together our observations about manners in church and the central problem of propaganda for the Church. The essence of the appeal of the Church is that its life is real. We are proclaiming a Gospel—offering a product if you will—which is absolutely genuine. We are pointing out the way to eternal life,

while most advertising merely indicates the latest way of keeping up with the Joneses. Consequently we must not misrepresent our goods by using the methods which are employed to give a false glamor to that which does not possess the true riches. This does not mean that the detailed methods of making the goods attractive may not properly be employed,—as for instance we have learned how to print the Prayer Book attractively although there still seems to be a strong convention that the Bible should be made to look like a dictionary! But we must be sure that we are proclaiming something that really exists in our lives. We must also be aware that God works in quiet as well as in noise, perhaps even by preference, and that our appeal to the noisy world may be "Try something different; how about the still waters for a change?" St. Francis sometimes began his sermons in the manner of a minstrel by singing the praises of God in a bright and cheerful manner; but before he had finished he had warned his hearers of judgment and drawn them to the Cross.



Order of Saint Helena

THE picture of our novitiate and its new novice mistress was taken by a photographer friend of ours. He says they are the best pictures he ever took. He didn't know the names of most of the Sisters, so he adopted the following method of address in arranging his compositions: novices and postulants were "girls," the younger Sisters in black veils were "Sisters" and the oldest Sister was given the honourable title of "Grandmaw." Perhaps that accounts for the cheerful expressions in the picture.

We all enjoyed Father Kroll's visit in April. During the illness of our chaplain, Father McCoy, we had Father Harris, O.H.C., as chaplain.

Sister Josephine gave a talk on the religious life to the Woman's Auxiliary at North Plainfield, N. J., and Sister Hannah and Sister Josephine were guests of the Canterbury Club of Rutgers University one evening in April. Sister Hannah gave a talk

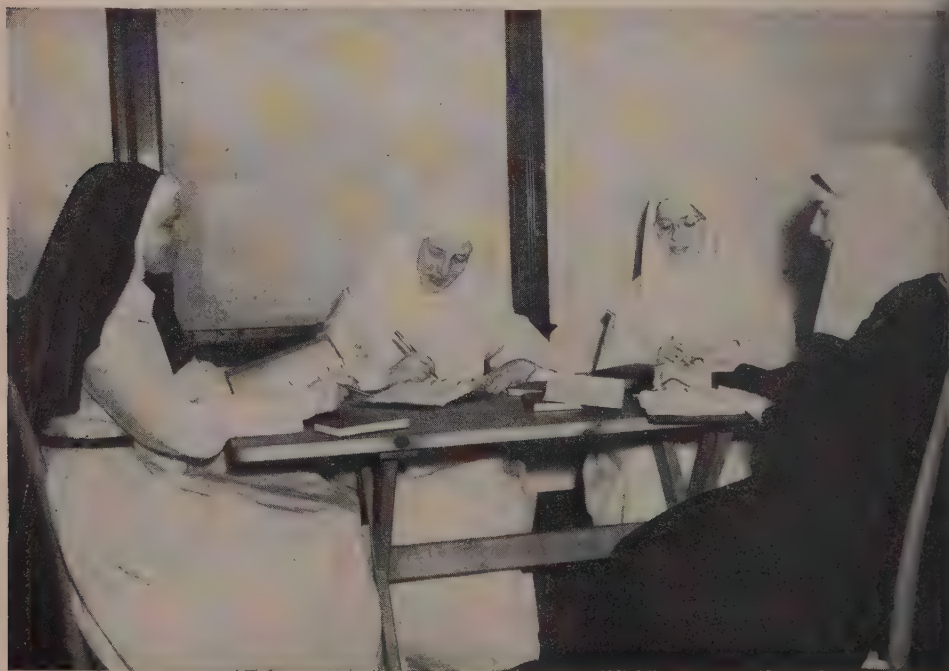
to the group while Sister Josephine entertained the ornithology professor and invited him and his class to Helmetta for a field trip. She promises to show them a wild duck nest and many varieties of warblers.

The chief event of May was a visit to Holy Cross for Corpus Christi. Six members of our community made the journey and had a fine time.

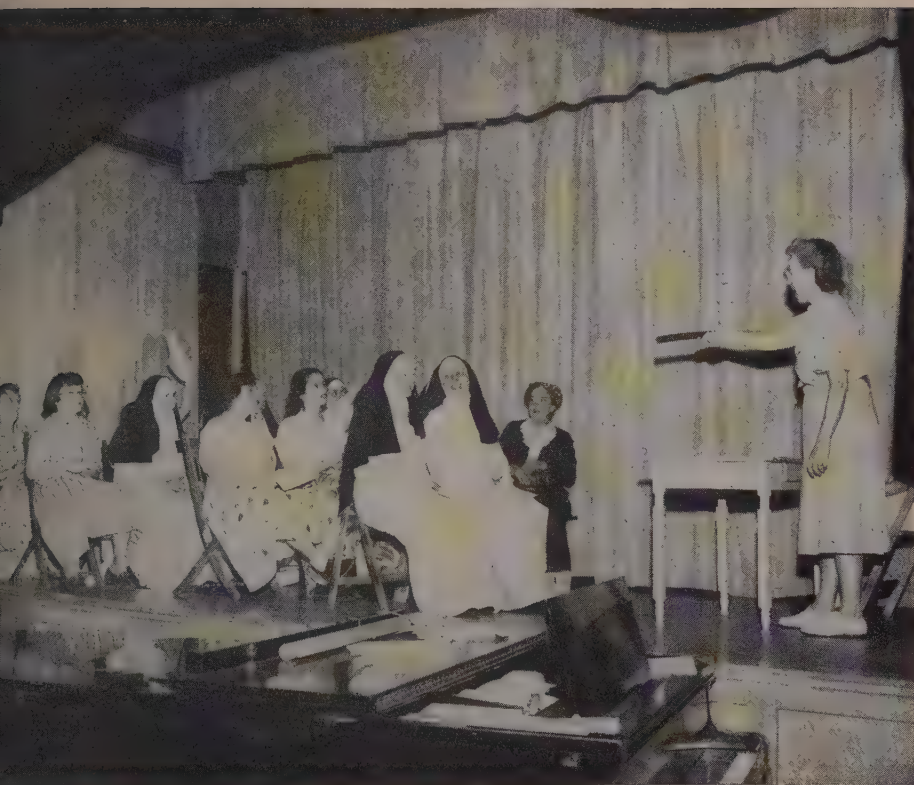
The Sisters in Versailles have had busy months. April began with a visit from Father Kroll, who spoke to the school on Sunday evening chapel and later that evening showed the beautiful new colored slides of the Liberian Mission.

Later in the month the students gave "The Taming of the Shrew," and in May presented the opera, "The Headless Homunculus."

Practically every group in school has a special celebration in the spring. The Glee Club of St. John the Divine had a festival "to



NOVICES' CLASS
Convent of St. Helena, Helmetta, N. J.



FACULTY FOLLIES

breakfast" on their patronal festival on June 6. At the Latin Banquet we ate Roman food with Roman knives and forks (our seniors). The students dressed in togas and sandals, and were served by slaves (eighth graders and freshmen). We were entertained by a life-like presentation of Julius Caesar's final day, and the presentation of a leaf from the Sibylline Books. Hitherto unpublished prophecies from this venerable source were read. Here is an excerpt.

Erit olim ludus vocatus basumpila. Erit in maiores factiones, quarum aliquae suntur Indiani Clevelandenses, Septentrigines, Rubri Cincinnatorum, et ceterae Novum Elboracum. Effugientes ceterae, lentula, imperita, somnolenta faculae vocabitur Rubra Tibialia Bostoni. Previsprohibitor mirissimus Bostono in ILI. Erit lusor optimus omnium."

The ancient priestess must have been dumb (in case you don't know *brevisprohibitor*, it means shortstop). Then the French

Banquet at which we ate French food, French fried potatoes, garlic in the string beans, French pastries, etc., and even spoke a little French. Not to be outdone by the French and Latin departments, the English department had the Literary Banquet on Ascension Day. The day had begun with a sung mass in chapel. The first new girl who passes her tests to become a member of the altar guild always has the privilege of putting out the Paschal candle during the Gospel. On the evening of Ascension Day at the Literary Banquet the winners of the literary contest were announced and the school adjourned to the gym for one more version of the Faculty Follies. Sisters and teachers combined to present a lively skit featuring the seniors. It was hard to get our lines out because the audience was so appreciative and laughed so loudly at our jokes.

The Father Superior will be with us for commencement and will preach the Baccalaureate sermon on June 3.

The End Of Life

BY FREDERICK WARD KATES

"The end of life is to be like God, and the soul following God will be like Him."
—*Socrates.*

WE are here on earth to grow. We are to grow in mental power, in moral capacity and control, in spiritual vision and strength, and, the Christian would add, to grow unto the full stature of a new man in Christ. The soul of man lives by its self-conscious awareness of growth, of expansion, of deepening, of development. When the soul stops growing, it is dead.

The soul requires food in order to grow, as does the body. And the food of the soul consists of those manifold experiences which together form the fabric and pattern of our lives' story. The obligations and responsibilities we are compelled to assume; the burden of suffering and sorrow, of victory and of joy, of disappointment and defeat, we are called upon to carry; the labor it is our duty and privilege to perform; the worship it is our joy to offer; the heights of rapture we climb to stand transfigured in the sun and the valleys of shadow and desolation we traverse—these, all, are the food by which the soul grows in power and increases in beauty. And these, all, make of us slowly through the years new persons, different persons, but far lovelier persons than we were when our life's pilgrimage began.

The things that happen to us in our lives conspire to make us far finer, far stronger, far sweeter, persons than we were before. The things that happen to us as we live our days make us humble, and quiet, and kind. Each day we speak more gently because more completely understanding.

Just living one's years, we have discovered, teaches one kindness and gentleness. Each year brings with it deeper humility, and thus the old are nearest to God, most like Him.

"The end of life is to be like God . . . " and by using all that happens to us in the unfolding plan of our years for the growth of our immortal souls in the direction of becoming like God our infinite reward shall draw nigh—the vision of God.

Book Reviews

St. Augustine, Against the Academicians, trans. by JOHN J. O'MEARA. *Christian Writers* XII. The Newman Press, Westminster, Maryland. pp. vi + 213. Cloth. \$3.00.

The Newman Press is to be congratulated for producing a book which is so attractively bound and whose page format and type make it a real pleasure to read.

Professor O'Meara in his introduction gives a brief résumé of Augustine's life to his baptism in 387 A.D. and also a paragraph or two introducing each of the interlocutors of the *Dialogue*. Then there is a brief section showing the relation of Augustine's "*Contra Academicos*" to Cicero's "*Academica*." The last two sections, the Introduction and the *Interlocutors*, deal with the importance of these earliest writings of Augustine and the question of the historicity.

Dr. O'Meara has succeeded in translating Augustine's Latin into readable English, markedly free of Latinisms of words and constructions. In fact, reading his idiomatic English one soon forgets that these thoughts were put into human speech some five centuries ago.

While, as the translator himself admits, "the *Contra Academicos* cannot be recommended as a valuable contribution to the theory of knowledge, nor even as an answer to scepticism," it can nevertheless be recommended for giving the reader some feeling of what Augustine was like as a young man. Also, how he began his thinking concerning the problem of the relation of authority and reason, which he was to work out in great detail during his life, making clear what so many to-day disregard, that the supremacy of authority and the light of reason, are joined together in Christ and the Church."

—L. K.

THE STORY OF GOD'S PEOPLE, by FARLEY BESSOM, O.H.C., (London: The Shephard Press, 1951). pp. 250. Paper. \$1.00.

As the sub-title states, this is a collection of ninety lessons on the Old Testament, compiled for the purpose of presenting its important narratives to English-speaking-a-

g natives in foreign missions. Addressing himself to teachers, evangelists and catechists, the author in the Foreword, explains the book's purpose: to tell of "God's dealings with His children" in a concise narrative in modern language and, without omitting the good, some of the things that the Ancients did—alchemy, witch-craft—because they had been made to understand all of God's will. The second object, by far the most important problem to deal with in a long-continued Mission, is put forth plainly and adequately handled throughout the lesson. "We want to be sure that our hearers are not misled into thinking that they may be these men in *all* they did."

For a score of years these simplified lessons of the Old Testament have been again and again revised, tested and used at the Holy Cross Liberian Mission. Known affectionately as "The Bolahun Lesson," Fr. Bessom has at last laid down his pen and let it go to press in a permanent form. In doing so, he is assured of a much wider audience—but not more receptive—than the many tribal pupils who sit under him in Sacred Studies learning about Creation, Moses and the Prophets in the way they could understand and revere. A preliminary announcement of publication got an enthusiastic request from a West Indies Mission, where missionaries find their people much in need of the same clear, Christian understanding of the Old Testament events and personalities. Similar evidence of its need in farther-flung African missions on the West Coast where it was written, attests its finding a popular place among African text-books.

The Story of God's People is offered by the author as a 'tool for teaching,' not just a series of the un-ending 'books about the Bible.' In it the familiar stories are reverently phrased and condensed into a flowing narrative. Each lesson forms a chapter on its own subject—e.g., "God's Chosen Man," "Joseph's Troubles in Egypt," "The Failure of Solomon"—yet the continuity is apparent to even the simplest reader. In order to clarify the meaning of

many of them, an explanation follows the story itself, and therein lies the importance of the little book. Native Christians of pagan background are enabled to comprehend that good men and good leaders sometimes err, and are not to be followed in their errors. The modern language used, free as it is from Biblical language, still retains a flavor of the biblical style—and a dash here and there of African idiom—which makes it quite good reading and not unlikely to give the most scholarly a fresh and colorful impression of the familiar Old Testament stories. It is not so especially written for natives that it would not find a useful place in teaching God's children at home, especially in a day when Bible knowledge is so lacking in our Church Schools. Fr. Bessom provides five questions at the end of each lesson to secure its being understood and retained by whatever pupils may be taught "The Story."

—R. G.



Notes

Father Superior preached and confirmed at the following in the Diocese of New York: Church of the Ascension, New York City; Saint Andrew's Church, and Seaview Hospital, Staten Island; he conducted a retreat for priests while making his annual visitation to Saint Michael's Monastery and Saint Andrew's School, Tennessee; took part in the consecration of the chapel of the Order of Saint Benedict, Saint Gregory's Priory, Three Rivers, Michigan; preached at the Church of Our Saviour, Atlanta, Georgia; attended commencement exercises at Margaret Hall School, Versailles, Kentucky.

Father Packard preached at the Church of the Good Shepherd, Waban, Massachusetts; conducted a retreat at the Child's Hospital, Albany, New York.

Father Hawkins celebrated Mass at the corporate communion of Saint Bede's Library.

Father Harris preached at Saint Paul's Church, Doylestown, Pennsylvania; supplied as chaplain at the summer camp of the Order of Saint Anne, Spofford, New Hampshire.

Brother Herbert addressed the Saint Vincent's Guild of Saint Paul's Church, Washington, D. C.

Father Adams conducted a quiet day at Saint Clare's House, Red Hook, New York; supplied as chaplain at the House of the Redeemer, New York City.

Father Stevens conducted a quiet day for boys of the Servants of Christ the King at the House of the Redeemer, New York City; gave a retreat at Saint Paul's Church, Dayton, Ohio.

Father Terry preached at Saint Mark's Church, Milwaukee; conducted a retreat for members of the Confraternity of the Christian Life at Racine; showed the Liberian Films at All Saints' Cathedral, Milwaukee, Kemper Hall, Kenosha, and Saint Alban's Church, Sussex; conducted conferences at Nashotah House; preached at All Saints' Cathedral, Milwaukee, and Grace Church, Madison: all in Wisconsin.

Father Gill spoke on the Liberian Mis-

sion at the Church of the Holy Communion, Liberty, New York.

Intercessions

Please join us in praying for:—

Father Superior returning from his visitation to Saint Andrew's School, June 23-24.

Father Kroll acting as chaplain to the Youth Conferences of the Diocese of New York, Saint Peter's School, Peekskill, New York, June 24-30.

Father Packard conducting a retreat for men from Grace Church, Mohawk, New York, at Holy Cross Monastery, June 25-26.

Father Hawkins conducting a retreat for associates of the Community of Saint Mary at the convent at Peekskill, New York, June 12-16; giving the commencement address at Saint Mary's-in-the-Field, Valley Forge, New York, June 29.

Father Harris serving as chaplain at the summer camp of the Order of Saint Anne, Spofford, New Hampshire, until June 15.

Brother Herbert taking part in the Valley Forge Conference, Pennsylvania, June 28-30.

Father Gunn serving as chaplain at the House of the Redeemer, New York City, for the month of June.

Father Taylor speaking at Prize Giving at South Kent School, Connecticut, June 20, serving as chaplain at the Clergy Conference, Camp Leach, North Carolina, June 11-15.

Father Stevens serving as chaplain at the Valley Forge Conference, June 24-30.

Father Terry conducting a retreat for members of the Confraternity of the Christian Life at Holy Cross Monastery, June 23-24.

Father Gill serving as chaplain at the Clergy Conference for youth of the Diocese of Westchester, New York and Rochester at Keuka, New York, June 24-30.



Ordo of Worship and Intercession, June - July 1951

f St Mary Simple W gl col 2) of the Holy Spirit 3) for the Church or Bishop pref BVM (Veneration) for the Holy Cross Press

*h Sunday after Trinity Semidouble G gl col 2) of the Saints 3) ad lib cr pref of Trinity—for the Ser-
vants of Christ the King*

Ephraem Syrus CD Double W gl cr—for the Seminarists Associate

uesday G Mass of Trinity iv col 2) of the Saints 3) ad lib—for social and economic justice

ednesday G Mass as on June 19—for the persecuted

hursday G Mass as on June 19—for the ill and suffering

Alban M Double R gl—for the Church of England

*igil of St John Baptist V col 2) of St Mary 3) for the Church or Bishop—for the prophetic witness
the clergy*

*ativity of St John Baptist Double I Cl W gl col 2) Trinity v cr pref of Trinity LG Sunday—for the
community of Saint John Baptist*

ithin the Octave W Mass of Sunday G col 2) Octave—for Saint Andrew's School

*ithin the Octave Semidouble W gl col 2) of St Mary 3) for the Church or Bishop—for the American
Church Union*

ithin the Octave Semidouble W Mass as on June 26—for religious vocations

*Irenaeus BM Double R Mass a) of St Irenaeus gl col 2) St John 3) Vigil of SS Peter and Paul LG
igil or b) of the Vigil V col 2) St Irenaeus 3) St John—for Christian reunion*

Peter the Apostle Double I Cl R gl cr pref of Apostles—for the bishops of the Church

*ommemoration of St Paul Gr Double W gl col 2) St Peter 3) St John cr pref of Apostles—for the
conversion of sinners*

*6th Sunday after Trinity Semidouble G gl col 2) Precious Blood cr pref of Trinity—for the Oblates
Mount Calvary*

isitation BVM Double II Cl W gl cr pref BVM—for the Confraternity of the Christian Life

*uesday G Mass of Trinity vi col 2) of the Saints 3) for the faithful departed 4) ad lib—for the faith-
ful departed*

*ednesday G Mass a) of Trinity vi col 2) of the Saints 3) ad lib or b) Votive of Independence Day W
cr—for our country*

hursday G Mass of Trinity vi col 2) of the Saints 3) ad lib—for Mount Calvary Monastery

riday G Mass as on July 5—for the increase of the ministry

S Cyril and Methodius Apostles of the Slavs Double W gl—for the Church in Russia

*h Sunday after Trinity Semidouble G col 2) of the Saints 3) ad lib cr pref of Trinity—for the poor
and unemployed*

*unday G Mass of Trinity vii col 2) of the Saints 3) for the faithful departed 4) ad lib—for the peace
the world*

uesday G Mass of Trinity vii col 2) of the Saints 3) ad lib—for the Order of Saint Helena

ednesday G Mass as on July 10—for the National Guild of Churchmen

hursday G Mass as on July 10—for the Priests Associate

riday G Mass as on July 10—for the Liberian Mission

Bonaventura BCD Double W gl cr—for the Franciscans

*h Sunday after Trinity Semidouble G gl col 2) of the Saints 3) ad lib cr pref of Trinity—for authors,
teachers and editors*

*unday G Mass of Trinity viii col 2) of the Saints 3) for the faithful departed 4) ad lib—for the Con-
fraternity of the Love of God*

—On the days indicated in italics ordinary Votive and Requiem Masses may be said

From the Business Manager ..

Holiday in Maine . . .

Please look at the inside cover of this issue. Lower left page. Should you consider spending your vacation in Maine, write to the "Hiram Blake Camp" and mention our name. A priest of the Church is in residence at this fine camp.

What? Monks? ! ?

We sometimes wonder how it is possible that there are Episcopalians who express utter amazement on learning that "our Church has monks and nuns". How in the world can one undergo a course of instruction for Confirmation and not even hear of the several Religious Orders?

April 29th . . .

The Living Church devoted its issue of April 29th, to the Religious Orders, and a mighty fine issue it is. Interesting stories. Attractive pictures. If you haven't seen a copy, and would like to have one, just send us your name and address and we'll be glad to send you one. Of course, if you want to send a small donation to cover mailing cost we won't object too violently.

Don't Be Fooled . . .

A friend of ours has sent us a news clipping of an article which distressed her very much. It is all about monks "thin and pale; silent and subdued. Shut off from rough contacts with the world of reality." Now of course this is so much bilge water, but what distressed our correspondent is that the author, a protestant minister, had a D.D. after his name. Well, don't let *that* fool you. It just means that even a D.D. can be pretty silly at times.

Live And Learn . . .

Just last month we wrote that the "Catholic and Protestant" theory of the Episcopal Church had never made much of an impression on us, but after hearing

an address on this subject by the Suffragan Bishop of New York we have had to revise our opinion. At the Convocation of the Hudson, Bishop Boynton made one of the strongest and finest speeches it has ever been our pleasure to hear, and we are writing to ask his permission to publish his address in our Magazine.

Address The Press . . .

While the "Holy Cross Press" is simply the publications department of the Order of the Holy Cross, it will simplify matters for us, and expedite matters for you, if all letters, orders and subscriptions to the Magazine, are addressed: HOLY CROSS PRESS. We are housed in a separate building, with our own office and shipping room. Our accounts are kept separately. Letters for The Press, addressed to Order of the Holy Cross, and delivered at the Bursar's office, and may possibly be delayed in reaching the Press office.

Subscription Rates . . .

While practically all secular and religious magazines have raised their subscription rates during the past few months (for some it was the second, or even third increase since 1949), we continue HOLY CROSS MAGAZINE at the modest \$2.50 per year—\$2.75 outside the U.S.A. We may be compelled to increase our Rate later on, but for the present the low rate prevails.

Every Penny Counts . . .

Operating as we do on a limited budget, and at a monthly loss, we are particularly grateful to those of our friends who add a little bit to their renewal remittance. Thank you again. Hope you have a pleasant summer.

Cordially yours,
FATHER DRAKE.